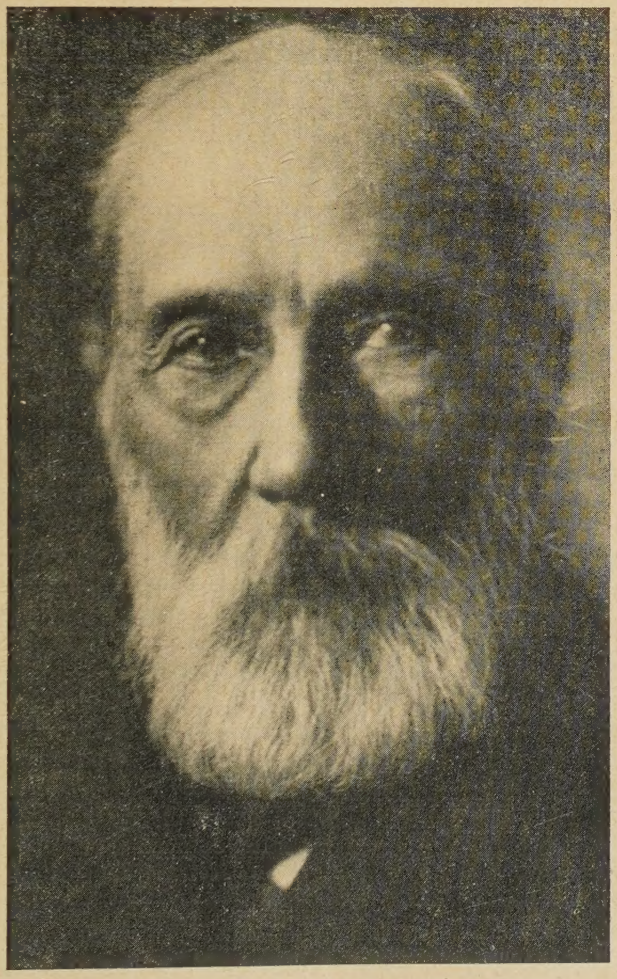
UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

No. 297 (Vol. XXV.—6). JUNE, 1928. ONE PENNY.



JOSEPH FERENCZ
Bishop of Hungarian Unitarians.
Died February, 1918, in his 94th year.
(See page 88).

The British and Foreign Unitarian Association.

Anniversary Meetings, 1928.

(AND MEETINGS OF OTHER SOCIETIES).

Outline Programme.

TUESDAY, MAY 29th.

3-0 p.m.	National Conference: Special Meeting (convened by Circular).	Essex Hall (Upper).
7-30 p.m.	ANNIVERSARY SERVICE— and Sermon (Rev. L. REDFERN)	Essex Church, Notting Hill Gate.

WEDNESDAY, MAY 30th.

10-30 a.m.	B.F.U.A. ANNUAL BUSINESS MEETING.	Essex Hall (Upper).
3-0 p.m.	B.F.U.A. SPECIAL MEETING (convened by circular).	Essex Hall (Upper).
7-0 p.m.	Womens' League: Annual General Meeting	Essex Hall (Upper).

THURSDAY, MAY 31st.

10-0 a.m.	National Union of Lay Preachers: Annual Business Meeting.	Essex Hall (Lower).
10-30 a.m.	S.S.A. Annual Business Meeting and Conference.	Essex Hall (Upper).
10-30 a.m.	Unitarian Historical Society: Council Meeting followed by Annual Business Meeting.	Essex Hall (Room "C")
3-0 p.m.	ESSEX HALL LECTURE by Rev. R. H. U. BLOOR, Subject—"Christianity and the Religious Drama."	Essex Hall (Upper).
4-30 p.m.	Central Postal Mission.	Essex Hall (Upper).
8-0 p.m.	B.F.U.A. CONVERSAZIONE (Tickets 1/6 until May 30th; afterwards 2/-)	First Avenue Hotel, Holborn.

REST AND NOURISHMENT.

Those who do not enjoy robust health are recommended to a course of Benger's Food. It gives digestive rest with full nourishment, and doctors are agreed that this in itself is one of the finest nerve restoratives. A sample and full particulars will gladly be sent on application to the proprietors.

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THE SUNDAY SCHOOL ASSOCIATION.

The Annual Meeting

will be held on

Thursday, May 31st, at 10-30 a.m.

To Receive Report and Accounts, to elect officers and to transact any other business.

to be followed by an

Address by Rev. G. L. Phelps,

on "DEFINITE RELIGIOUS INSTRUCTION."

Luncheon at Strand Restaurant at 1 p.m.

Tickets 3/- each.

A SPECIAL MEETING of the NATIONAL CONFERENCE will be held, by order of the General Committee, at ESSEX HALL, LONDON, on TUESDAY, MAY 29th, 1928, at 3 p.m., when Resolutions will be submitted for approval, having for their object the establishment (so far as the Conference is concerned), of the General Assembly of Unitarian and Free Christian Churches. No other business will be transacted except such as arises out of the above, or is relevant thereto.

The meeting is held in connexion with the Whit-Week meetings of the British and Foreign Unitarian Association.

R. TRAVERS HERFORD,
Secretary National Conference.

Unitarian Monthly.

Editor—Rev. H. BODELL SMITH.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves."—TENNYSON.

Editorial Notices.

THE UNITARIAN MONTHLY is published in advance ready for the last Sunday of the expiring month: Single copies—One Penny, by post 1½d.; 12 months 1s. 6d.; 12 copies and postage 11d.; 25 and postage 2s.; other quantities at the rate of 6s. per 100 and cost of carriage. LOCAL CALENDAR COVER extra. All communications, business and literary — to the Editor, "Bradda," Manor Road, Cheam, Surrey.

CHURCH CALENDAR MATTER for parcels wanted for the last Sunday of the expiring month should be sent in not later than a week previously. If received late, the parcel may not be dispatched in printing week. A rush of much late copy makes difficulty at the printers. Fair notice of any change in client's order should always be given. Postal Orders should be made payable at Sutton.

TO ADVERTISERS: This Monthly Magazine has a much larger circulation than any other Unitarian periodical in the British Isles, and is used by Churches as their PARISH MAGAZINE. For particulars and terms for advertisement space apply to the Editor.

FOR THE CHURCHES: This Magazine is published at the Editor's risk; he is the sole proprietor; it is issued for any truth seekers, for all Unitarians willing to support it, and especially FOR UNITARIAN CHURCHES. It exists for them and DEPENDS UPON THEIR CO-OPERATION. All parcels of less than 25 copies are supplied below cost, and only assist as advertisement and missionary propaganda. Churches taking such small quantities are urged to secure at least 25 regular monthly subscribers.

Notes and News.

ERRATUM: The address of Mr. H. R. Bramley, Treasurer, Gainsborough Chapel building fund, is 42, Bank Street, Sheffield, and not Bury, as given to us for last issue.

The Kentish Town Unitarians are more hopeful and active now that they have a pioneer preacher in charge in the person of Mr. Albert Smith, who is doing good work, especially amongst the young people.

The Toc H treatment of Unitarians is part of a wider issue. Is it not a fact that the Temperance Council of Christian Churches will not admit the Unitarian Temperance Association?

At Newchurch, Lancs, 50 Unitarian Sunday scholars received prizes for regular attendance, two who have never missed morning or afternoon for 11 and 12 years respectively. Four long service medals were awarded to teachers of over 25 years' service. Miss A. A. Haworth, 40 years' service (33 as superintendent); Mrs. J. W. Whittaker, 32 years; Mr. Jordan Clegg, teacher and superintendent 30 years; Mrs. Jordan Clegg, teacher 26 years.

The Unitarian Sale of work at Wolverhampton realised £80, March 24th.

At Aberdeen, Anniversary Services conducted by Rev. W. L. Schroeder, M.A., of Leeds, assisted by the minister. Rev. L. J. Belton, April 22nd, were followed by a social meeting on Monday, 23rd, at which Rev. Dr. Vincent Taylor (Wesleyan), paid a high tribute to the services rendered by Unitarians to the whole Church of God. There were large attendances.

At the celebrations of the 25th Anniversary of University of Liverpool, founded largely by Unitarians, Miss E. G. Holt, of our Ullet Road Church, received the honorary degree of LL.D., May 11th, and on May 10th, Rev. Lawrence Redfern assisted in the service of commemoration at the Cathedral when the Bishop was the preacher.

The Annual Meeting of the Liverpool Domestic Mission was held at Mill Street Mission, April 25th, Rev. L. Redfern, M.A., President, in the chair. The Vice-Chancellor of Liverpool University was one of the speakers, his subject "The Missionary Idea."

The Aberdeen group of Toc H has refused to accept the resignation of Rev. L. J. Belton, Unitarian Minister, and urges the Central Council of Toc H to widen its basis.

Miss Joan Sanders, aged 14, grand-daughter of the late Rev. J. E. Manning, M.A., has a picture at the Royal Academy this year.

The Annual Meetings of the London and South Eastern Provincial Assembly, held at Essex Hall, April 25th, were attended by a large gathering of people. Dr. L. P. Jacks preached a notable sermon on "The Use of Freedom." The reports of the work carried on under the Assembly auspices indicated life and progress.

At the 6th Annual Meeting of the Memorial Hall Club, Manchester, April 17th, it was reported that it has now 300 members, and is in a prosperous condition.

The Moseley Unitarian congregation, Birmingham, are about to erect a Church Hall in a newly developed district at Billesley to which they will remove from the Council School in which they now meet.

Mr. Henry Brooke, M.A., grandson of the late Rev. Stopford Brooke, gave an address recently at the Unitarian Church, Highland Place, Aberdare, on "The Essence of Democracy."

Mr. D. H. Currer Briggs, of our Mill Hill Chapel, Leeds, has been made a Justice of the Peace.

Rev. T. Nefyn Williams has been condemned for heresy by the Calvinistic Methodists for opinions which are Unitarian.

The Unity Church Bazaar at Sheffield, realised £270.

A memorial to the late Rev. R. S. Redfern and Mrs. Redfern, placed in the Chapel of Great Hucklow by their children, was unveiled at a special service on May 5th, conducted by Rev. Chas. Peach and Rev. Lawrence Scott.

As we go to press we get report that the Western Unitarian Union Annual Assembly was held at Clifton, Bristol, May 17th, Rev. L. Redfern, preacher; Rev. T. B. Evans, President. A good attendance.

At a Conference of Social Service organisations of various denominations convened by and presided over by the Bishop of Winchester, held May 3rd, some delegates urged the exclusion of Unitarians, but a vote was taken which almost unanimously decided for inclusion, the Bishop expressing his hope before the vote, that no excluding test would be imposed.

The Annual Meeting of the Men's League was held at Manchester, April 21st, 20 branches represented by 57 members. Mr. C. A. Breedon conducted service at Cross Street Chapel, followed by tea and business meeting at the Memorial Hall. Mr. T. F. Robinson presided. Mr. J. T Bibby. President, was thanked for his services to the League, and Mr. H. W. Graves, of Hull, gave an address on "Survival of Religious Institutions," which provoked vigorous discussion. The League has also held a week-end Conference at Great Hucklow, May 5th 6th, with representatives from 14 Chapters, which was much enjoyed.

The Annual Services and Business Meeting of the Ulster Unitarian Christian Association, were held Sunday and Monday, May 6th-7th, in Belfast, when unity was advocated and the spirit of exclusiveness regretted.

The N.-E. Lancashire Unitarian Sunday School Union, held its 23rd Annual Musical Festival at Rawtenstall, April 28th, when Rev. J. McNeil conducted service, and Mr. T. A. Webster, of Accrington, gave an address on "Harmony." A joint choir rendered several anthems, which along with solos were all excellently given.

The Annual Meeting, Gateacre Chapel, Liverpool, May 7th, reported excellent progress.

At Kendal the annual reports at our Chapel indicate encouraging and promising success.

The N. Cheshire Unitarian Sunday School Union, held its second Arts and Crafts Exhibition, April 28.h, at Brookfield School, Gorton. Eleven of thirteen schools competed. There were 236 entries The Gorton School gained medals for obtaining most points.

Much improvement is reported at our Shrewsbury Chapel, since Rev. L. B. Short settled. A Sale of Work, April 26th, realised £50 for an electric organ blower.

The S.E. Wales Unitarian Society Annual Meeting at Cardiff, May 7th, passed a motion of protest against the action of Toc H.

The 38th Annual Meeting of the South Cheshire and District Association of Unitarian Churches and Sunday Schools was held at Nantwich on May 9th. Rev. S. Spencer, B.A., of Liverpool gave an address at the afternoon Conference on "Religion, Science and the Social Order," and preached at the evening service on "Spiritual Religion."

The Spring Conference of the Northumberland and Durham Unitarian Association was held at Stockton, May 10th, with Rev. A. H. Lewis, of Hull, as speaker on "Reviewing our Methods." Revs B. Gill, H. Barnes, Messrs. E. H. Coysh and G. G. Potter also took part.

The Auckland, N.Z., Unitarian Church is prospering under its active minister, Rev. A. Thornhill, M.A., and reports 190 members.

The Blackburn Unitarians have had a very successful Sunday School Anniversary with record attendances.

At Dewsbury, the Unitarian Sale of Work, May 5th and 8th, made £157.

At Todmorden Unitarian Church, April 22nd, the anniversary preacher was a Methodist, Rev. J. T. Newton.

SUNDAY ANNIVERSARIES.

[Topics suitable for Sermons or Sunday School Lessons.]

By Dr. A. D. TYSSEN.

JUNE 10th.

A.D. 1214.—Roger Bacon born.
1555.—Four martyrs burnt in Essex.
1810.—Charles Wicksteed born.
1832.—Sir Edwin Arnold born.
1841.—Dr. Minot J. Savage born.
1909.—Edward Everett Hale died.

JUNE 17th.

1696.—John Sobieski, King of Poland died.
1703.—John Wesley born.
1719.—Joseph Addison, poet, died.
1766.—John Pounds born.

JUNE 24th.

1559.—Queen Elizabeth's Liturgy enforced.
1629.—Some refugees landed in Massachusetts Bay.
1643.—John Hampden died.
1662.—William Tong (of Salter's Hall), born.
1696.—Philip Henry died.
1864.—Essays and Reviews condemned by Convocation.

JULY 1st.

1556.—Three martyrs burnt at Bury St. Edmunds.
1620.—Robinson's farewell to the Pilgrim Fathers.
1643.—Opening of the Westminster Assembly.
1919.—Sir John Brunner died.

MINISTERIAL CHANGES.—Rev. J. B. Robinson, has resigned at Hapton, near Norwich, and received farewell presentation, March 25th; Rev. Henry Hall, has resigned at Ringwood, and is appointed Pastor at Trowbridge.

DEATHS.—Mr. S. T. Johnson, London, cremated April 23rd, 71; Mr. James Milne, Wallington, Surrey, formerly of Heywood, April 19th, 72; Miss A. Kalthœber, Hampstead, April 23rd, 76; Mrs. F. W. Kitson, Leeds, April 25th, 98; Mr. H. A. Winser, of Kingston-on-Thames, April 26th, 68; Mr. David Harrison, Padiham, April 29th, 81; Mr. Jonathan Partington, Birmingham, April 29th, 76; Mr. John Gorton, April 19th, and Mr. Jacob Gore, of Park Lane Chapel, Bryn, near Wigan, April 29th; Mrs. James Booth, Bath, March 20th, 89; Mrs. David Maxwell, Hull, April 27th, 90; Mr. Edward Kerfoot Smith, Dukinfield.

A THOUGHT TO THINK

DON'T BE AFRAID OF MODERN THOUGHT; THERE IS MORE DANGER IN MODERN THOUGHTLESSNESS.

Have Unitarians a Gospel of Salvation?

Of course they have! and a glorious gospel it is. It is a saving faith because it saves mankind from the doctrines of dread and fear; from fear of never-ending torments in a burning hell; from the fear of having to meet a wrathful and revengeful God; from the fear of having to fall into the power of a satanic monster. It saves from those fears and awful dreads and terrors by showing that there is no everlasting hell; that God is not wrathful and revengeful; and that there is no such monster as the orthodox Satan.

Unitarianism saves people from dangerous superstitions, from wrong ideas of God, from a degrading and false doctrine of human nature, from a deceptive picture of the person and character of Jesus, from belief in the unjust doctrine of substitutionary atonement, from untrue teaching about the Bible, from a wrong idea of religion, from an erroneous view of the future life, and a selfish conception of heaven.

It saves mankind from a mistaken notion of the meaning and purpose of life; from a false view of man's duty to his fellow man and of his responsibility to God. If men going the journey through life have wrong ideas of the way, they will take the wrong way, and suffer all the consequences. If they get the right ideas of the way and find the right way, they are saved from the wretched consequences which otherwise they would suffer. Unitarianism saves men from a cheap, petty, and mean, and therefore unworthy and unmanly idea of salvation — the idea that they have only to profess BELIEF and that alone will save them from the consequences of their own deeds—it tells men plainly that each man must bear the responsibility for his own conduct, and that "whatsoever a man soweth that shall he also reap," that each must work out his own salvation. That is a worthy —a manly idea, no shirking of responsibility, no shifting it on anybody else, but getting salvation from selfishness, temptation, and sin, by working for it, by earning it, by deserving it, by being worthy of the divine approval—"Well done! thou good and faithful servant,—enter thou into the joy of thy Lord!"

That is the saving gospel of Unitarianism by earnest seeking after truth, by deliverance from false doctrines, man's salvation from sin by a determination to live a pure and upright life, a life of helpful service, and of goodwill to all mankind, thus by making heaven on earth for others making heaven unconsciously for himself, both here and hereafter.

The Churches and Society

STUDY COURSE NO. 8.

For Sunday Class or Week-night Circle.

[Suitable reference books:—"Is Christianity Practical?" by P. H. Wickstead, 2/-, The Lindsey Press, 5, Essex Street, London, W.C. 2; "Christ and the Political Economists," by H. Bodell Smith, 3/6, C. W. Daniel Co., Graham House, Tudor Street, London, E.C. 4; and the New Testament. Suggested points for discussion at the end of each section].

(10) A LAW OF INCREASE AND SHARING.

A bountiful nature in its miracles of growth shows a perpetual law of increase. First the seed, then the blade, the ear, and the full corn in the ear (Mark, 4.26-30). It is the same with human nature; exercise of ability leads to greater—which is true of physical strength and of intellectual capability. God has endowed human beings with unbounded possibility, with powers capable of immeasureable expansion and development. That is His investment in mankind with the inevitableness of growth as from a seed to the greatness of inconceivable increase. Consequently man is not intended to be an "unprofitable servant," but is expected to show a good return for that which has been put into him.

How soon man develops individually in the production of abundance of moral and spiritual profit, depends on the kind of environment in which he is placed—on that to some extent, for he is not completely subject to that. He can alter the character of his surroundings, or he can change from one environment to another. He has the power of making it both for himself and others. Yet is it true that growth does depend largely upon the kind of soil in which the seed is planted (Matt. 13.1-9, 18-23). The moral and intellectual environment of each human being consists of the people amongst whom he lives. Their wills and dispositions impose limits more or less. But each person is himself or herself a leaven in the midst, permeating the others with some personal influence changing them for good or ill.

Talents are given that the result shall be a gain to mankind. In the best sense the whole human race should profit by the existence of any person, and thus be the gainer by that person. We are all created that we may help and serve, and add to the blessings of life. Each generation born into the world inherits the accumulated harvest produced by the generations that have gone. So humanity is richer in knowledge, in possession of truth, in material and spiritual

acquirement, in command of natural powers. in every kind of treasure. The accumulated profit realised in the past is bequeathed to the present. And the product of all present effort is rightly the property of all. From or through mankind we have received all we have and are. We are their possession. We are not entirely our own, but we belong to others. Having freely received we are by nature intended freely to give our powers to mankind. Increase or profit privately monopolised and kept back from others is deprivation. Under a brotherly order of things labour and profits would be pooled for the good of all. The breadwinner in the family produces for all its members. and supplies to each according to need The parables of the Talents and of the Labourers in the Vineyard make plain what Jesus meant—from each according to ability, to each according to need. The gain and increase to contribute to the general welfare, and distribution as need requires.

That is justice—impartial and equally considerate for all. That which is right and just blesses all and injures none. Selfish appropriation is an injury to the appropriator as well as to those deprived. "Give and it shall be given unto you ; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again" (Luke 6. 38). Here we have the spiritual law of increase and of sharing indicated.

(God's investment in man ; man and environment ; man as a leaven ; bequests from the past ; brotherly sharing ; justice impartial).

(11) OWNERSHIP AND PAYMENT OF DUES.

In organised society its members possess property and they are called upon to pay taxation. This is true even of the poorest. For those who are not directly taxed by the State have to pay in taxes upon food and other necessities. Every individual has belongings—property of some sort however limited it may be in amount—of which he or she is owner. The community protects its members from disease by good drainage and sanitation ; secures water supply for all; provides good streets and roads, free Library and Newsroom, parks, picture gallery, and other services. The State gives free education to children, and medical and dental service, and even free meals in cases of real need, and does many other things for the common good. Each member of the community owes something in return.

The individual may feel that he owns himself, that he is his own property, and to some extent that is true, but he is also the property belonging to the community of which he is a part, having claims upon him to contribute according to ability for the good of the whole. Being dependent upon the community which does for him many things he cannot do for himself, he is under obligation to render in return such service as he may be able to give. This is true even of him who possesses nothing but himself, food, raiment, and home, and working ability. Consequently—Ownership and Duty are realities with every responsible human being.

It cannot reasonably be said that these are matters quite outside the concerns of any Christian Church. It would not be true to say that they have nothing to do with Religion, for rightly understood that has to do with all human affairs, with the relationships of all human beings to each other, their conduct to one another. Religion means living righteously, doing what is right to everybody and in everything. The Church is supposed to teach that. Every Church does make profession that it teaches it. The obligations of ownership are not often enough taught from the pulpit. Social duty properly fulfilled would make the practice of real Christianity in all human affairs less difficult for everybody. Why is it difficult and frequently impossible in business transactions and many other matters to act in a true Christian spirit? Can the Church give an answer and point out the remedy? If not —why not?

Property has its obligations. Its possession is made possible by the community, and therefore the possessor owes to it such duty as it is right to give. "To whomsoever much is given, of him shall much be required." This is recognised by the community and the State in laws of rating and taxation according to ability to pay. What did Jesus say about property and taxation? "Whatsoever is right that shall ye receive" (Matt. 20.4) ; "To every man according to his several ability" (Matt. 25.15) ; "Unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away." That obviously means—to him that hath faithfulness in the use of what he hath, shall be given ; but from him that hath not that faithfulness, what he hath shall be taken away ; this the parable plainly shows (Matt. 25.29; 13.12 ; Mark 4.25 ; Luke 8.18) ; "Give and it shall be given you" (Luke 6.38) ; "Sell that thou hast and give to the poor" (Matt. 19.21 ; Mark 10.21) ; "Freely ye have received, freely give" (Matt. 10.8) ; "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's" (Matt. 22.21 ; Mark 12.17 ; Luke 20.25).

Jesus had a clear teaching directly bearing on these matters. As the greatest of all religious leaders he applied what he taught directly to the facts of real life. When will his followers do likewise?

(Self-ownership ; claims of the community ; the pulpit and social duty ; Christianity and business ; what is Caesar's and what things are God's?)

(12) CHRISTIAN ECONOMY OF MAN.

Economy—what does it mean? Strictly, it is house-law, Greek "oikos," a house, and "nomos," law. That is—house management in which nothing shall be wasted or lost, making the most possible of everything. Applied to society —the community—a true economy means the same kind of management—without loss or waste. It includes not only the saving of material goods or commodities from waste and loss, but the economy and saving of human ability and effort. A true economy in society would be the management of human affairs with such efficiency that all resources and ability would be utilised to good purpose, that none of it should be fruitless. It would be even more than that— it would be the economising of man, the saving of human beings from loss and waste, the making the most of—the very best of—every man, woman and child in the community, so that none of their capabilities to help and serve and contribute to the common good should be unused and lost to public advantage.

Think of human ability wasted and unrealised in all neglected, misguided, and idle members of society. The masses of people whose uncultivated powers are buried and imprisoned under gross ignorance, undeserved poverty, bad social conditions and collective injustice, have no self-realisation. Their innate powers and possibilities, like an unworked garden, have no chance of showing what they are capable of. They are created for cultivation and development, but get no culture of the sort that would bring out their best. This is true of masses of the poor, and equally true also of the idle and self-indulgent rich. The enormous waste of man in high rates of mortality, in preventable disease, in senseless strife, in ruinous warfare of industry and commerce, in the wholesale slaughter of huge military conflicts—is anything but complimentary to human wisdom, and shows but little sense of that brotherly care for each other which should be the natural desire of all men. Real Christianity would change all that. It would be an economy that would save every man, woman and child, from being wasted and lost, with the result of tremendous public gain.

Here is a message then for the Churches—to save human beings from the hells in which they suffer here and now ; from the blight of foul social conditions ; from social greed and the mammonism that devours human bodies and souls. What is needed is good tidings of deliverance from these evils, and promise of that more heavenly condition on earth, when every human being will be considered a precious possession of infinite worth. That would indeed be the Christian economy and salvation of mankind.

(True economy ; economising of man; men wasted; man untilled; Christian economy of human beings ; A call to Churches).

(13) THE CHURCHES AND SOCIAL JUSTICE.

"Seek ye first — His kingdom, and His righteousness : and all these things shall be added unto you" (Matt. 6.33). Briefly, those words mean, seek first—social justice. When human society reaches a system of public management on principles of divine righteousness—a godly government of affairs—the lowest and worst member of the community will be considered to be of infinite worth. "I was an hungred, and ye gave me meat : I was thirsty and ye gave me drink : I was a stranger, and ye took me in ; naked, and ye clothed me : I was sick, and ye visited me : I was in prison and ye came unto me. . . . . Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me" (Matt. 25. 35-40.)

That parable was not referring to anything in any other world, but to a future condition of things on earth. It is a parable of social justice. Good done to one is so much good done to all. Every diseased member of the community restored to health means that all others are made more secure from any danger of that disease. It is true whether the disorder be physical, mental or moral. The same parable condemns those who neglect opportunity to help the needy and unfortunate saying,—"Inasmuch as ye did it not unto one of these least, ye did it not unto me." It is a recognition of the fact that all mankind is One, all and each belonging to each other, and not completely safe while any are left in danger or in a bad condition. Thus the salvation of each depends on that of all, and all on the safety of each.

Here is a challenge to the Christian Churches. It is that which Jesus makes. It is the task which he leaves to his professed followers. This world of mankind here and now on earth needs the help of the Churches in the attack upon those evils which prevent justice between man and man, and between society and its members. These social problems press for solution. The suffering victims cry out for deliverance not knowing to whom they may turn with hope of salvation. To whom should they turn for hope of rescue if not to the Churches? Is it not possible that theological and sectarian differences can be put aside and all Churches unite in saving people from the social evils of to-day—in a real crusade for that social justice—seeking first—for the here and now the kingdom of God and His righteousness?

(Jesus and social justice; the worth of the least ; who is responsible? the way of deliverance ; a new crusade ; the emancipating Church).

Bishop Ferencz.

Joseph Ferencz, Bishop of the Hungarian Unitarian Churches, passed away last February in the 94th year of his age. The funeral services were held at Cluj Kolozsvar, February 22nd. For over 70 years Bishop Ferencz had devoted his life to the Unitarian Churches of Hungary, first as parish minister for many years, and made Bishop in 1876, succeeding Bishop Kriza. At that time he was in frail physical condition, and it was not thought that he could live many years. In 1924 he received congratulations on attaining his 90th birthday, and in the autumn of 1925 he was likewise honoured by the celebration of the 50th anniversary of his consecration as Bishop. On both occasions his countrymen of every religious faith joined in showing their high regard for him. He was a great Leader and much beloved. The portrait on the front page is by courtesy of the Rev. T. Bowen Evans, M.A.

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

VI. PAUL OF TARSUS. HIS METHOD OF WORK.

There seems to be no reason to doubt the substantial correctness of the account given in the book of Acts of Paul's general method of work. When he arrived at a fresh mission-station he went first to the synagogue, where he would find a large number of proselytes, or Gentile converts to Judaism. Of these there were two kinds, the one of which consisted of "Proselytes at the gate" who had not entered fully into the Jewish religion, and those who had taken upon themselves all its restrictions and ceremonies. To such as these, who would be chiefly Greeks, Paul's message of freedom and his more mystical preaching would appeal with strong force. It must not be imagined that he preached in the involved style of most of his letters to his converts. For the most part these were intended to meet difficulties and controversies, which arose in one community or the other. There were too messages of personal guidance to those in charge of his congregations. There were warmly affectionate greetings to his friends which prove how deep was the attachment between the master and his pupils.

One instance of these practical directions may be seen in I. Corinthians. After reproving his converts in Corinth for dividing the church into several sections each professing to follow a particular leader—Peter, Paul, Apollos and Christ himself, he goes on to give directions about the conduct of worship. He condemns the noise and tumult of many of their meetings. One would rise up and "speak with tongues," that is utter inarticulate sounds—another would promptly get up and profess to interpret the enigmatical sounds. A third would desire to "prophesy," or perhaps it should be "to preach." But unfortunately for the order and harmony of the meeting they wanted to do it all at one and the same time. None would give way to the others. Hence after reminding them that he possessed all of these gifts in rich measure, he recommends them to take turns and then bursts forth into his wonderful hymn to "Love" in Chapter XIII. So his advice was tempered with persuasion, though he could give way to indignant remonstrance, when the Corinthians required it by their fickleness or their bad conduct. In II. Corinthians XI. there is such an outburst, when it would appear that some Judaisers in defiance of the agreement at Jerusalem had been disturbing the peace. So too he warns those who ate and drank too much at the "Lord's Supper," that they were desecrating a hallowed memorial meal.

But his ordinary preaching would not be of this kind, though the style of his Letters however involved is wonderful in its fiery vigour, its marvellous bursts of sustained eloquence and its loving persuasiveness. Neither is it certain how much of the writing of the speeches in Acts represents the literal words of the Apostle and how much is Luke's own, who was a finished master of style. But his preaching would be simpler and more direct, for no one understood his hearers better than Paul. When he had founded a community he proceeded to organise and set one or other of the elders to take charge of it, until he himself could come to visit it. Amongst these Titus stands out for his wise conduct of the dispute at Corinth. Similarly Timothy though young was able to do this for his teacher and friend. The organisation gradually grew more precise as years went on; but at no time during the first two centuries was there anything like the Catholic organisation of to-day, which dates from the Fourth Century.

Senator Frazier of North Dakota, has proposed an amendment to the Constitution of the United States making war illegal,—as follows:

"War for any purpose shall be illegal, and neither the United States nor any State, Territory, Association, or person subject to its jurisdiction, shall prepare for, declare, engage in, or carry on war or other armed conflict, expedition, invasion, or undertaking within or without the United States, nor shall any funds be raised, appropriated, or expended for such purpose."

Unitarian Missionary Work

By REV. W. C. HALL, M.A.

(5) FAMILY INSTRUCTION.

It follows from what was said in my article last month that family instruction is a most important matter for consideration. In how many families to-day do parents speak of religious matters to their children? In this matter I am, of course, not concerned with those of other denominations, but with those of our own ; and I fear that instruction is not given to the extent to which it ought to be given. Children go to the day school for intellectual instruction, and they get there also a good deal of moral discipline. In the Sunday School they ought not to be expected to get much intellectual instruction, but moral guidance and religious knowledge are expected to be given. In the home both moral and religious instruction ought to be given, before and after what the Sunday School gives. There is scarcely a Sunday School in our denomination that does not suffer immeasurably from the neglect of parents to impart such instruction and so to help the teachers in their voluntary and self-sacrificing labours. How can these labours succeed as they ought, if they are met by the silence of the parents, and not by their supporting words?

We ought to regard religious instruction as a matter first for the home, and in the second place for the Sunday School ; and the work of the teacher ought to be regarded as supplementary to the duties of the parents, not as a substitute for them. The reason we lose so many of our young people about the age of fifteen will be found not in defective teaching in the school, but in the neglect of religious instruction in the home, and in the failure of many parents, through their own want of connection with the Church, to show that they really believe in the religion of that Church.

But having written what may seem like strictures, I want to modify my statements by saying that one reason for the silence and neglect of parents lies in a religious defect from which probably all of us suffer. We are all of us timid in speaking about the high matters of life ; and we are dreadfully shy in speaking about God to one another. I suppose the very idea of the holiness of the name of God keeps us from mentioning it often. But if God exists and is concerned with the world and with our conduct, we ought to be concerned with learning and teaching what his purpose in the world is, and what his will is in respect to our lives. Why cannot we discuss these questions frankly with all people, and talk about God with as much interest as we bring to the discussion of matters we read of in our newspapers. It is unfortunate that we approach religious and moral questions with a trepidation that suggests that we feel that they ought to be avoided, that they are too serious and delicate to be handled, whereas the truth is that they are the most important questions for our consideration and discussion.

All this lies at the basis of our work as a denomination ; and I have a vision of what our Churches would be if what they have to teach were not limited to their pulpits and classrooms, but were imparted in the homes of all our people.

Literature.

"Religious Problems of the Layman," The Lindsey Press, 6d., 3, Essex Street, London, W.C. 2.

This booklet of 120 pages consists of questions and answers reprinted from "The Inquirer." They are said to be "vital questions put to a minister and answered through" that paper. But neither on the cover nor the title-page, nor anywhere in the book is there any mention of the name and identity of the said minister—the Rev. Alfred Hall, M.A., B.D., of Upper Chapel, Sheffield. Especially useful are the answers for those whose minds are perplexed by scriptural texts and their interpretation. Mr. Hall did great service for truth seekers in his "Fifty points in Favour of Unitarianism," and in this little volume we have a continuation of the same good work.

"Modern Religious Education," by Dr. Norbert F. Capek.

"Unitarian Christianity and Roman Catholicism,"—The Lindsey Press, Essex Hall, Essex Street, London, W.C. 2. Twopence each.

These two pamphlets are excellent statements and treatment of their respective subjects. Dr. Capek's views on the religious education of children are sure to commend themselves to all open-minded and reasonable people who read them. His great point is that the child is the most important object in considering its education Any other object in view should be subservient to that.

In the other pamphlet—author not given—the contrast between the Unitarian attitude and that of the Roman Catholicism is clearly and forcibly put. It may be expressed by saying that the one takes Truth for Authority and the other takes Authority for Truth.

The Yorkshire Unitarian Sunday School Union Annual Meeting was held at Mill Hill, Leeds, May 12th, preacher, Rev. Mortimer Rowe.

The Unity Church Bazaar, Sheffield, realised £270.

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).
Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).
Correspondent for isolated members: Miss THEODORA MILLS, Lawmandale, Cheltenham.
Secretary: H. BODELL SMITH, "Bradda" Manor Road, Cheam, Surrey.

It is encouraging to learn from Blackburn that a young people's Guild has been formed having 30 members of both sexes and that it is a very living institution. It is hoped that out of this there may be later a Study Circle. The series of lesson subjects on "A Faith for young people" about to be started in this magazine may be an immediate help for Sunday to members of this guild. We congratulate our Blackburn friends on having recently welcomed into their fellowship 15 new members, and on the fact that the Church is progressing very favourably. At present the great need is the interior renovation and decoration of their Church and school premises. Not since 1919 has any renovation been done. To avoid delay, and to raise the means to do this work they have started a 2,000 Shillings' Fund towards which they have raised 650 towards the first 1,000, and they appeal to friends to help them. Mr. E. Deakin, minister, 134, London Road, Blackburn, will be pleased to acknowledge any such assistance.

Four members of the Wolverhampton Study Circle wrote an essay on the subject of the Study Course. The Fellowship Secretary sent each a book prize in the order of merit.

Now that the longer days have come week night Study Circles suspend their meetings until the end of the summer. The Sutton Circle finished its session on April 26th, but decided to join in a country picnic to one of the beautiful Surrey villages.

The Fellowship Secretary hopes to visit some outlying members of the Fellowship during the summer season. He would also be glad to know as magazine Editor if and to what extent the short articles in the Study Course are made use of? He would, of course, like to know whether or not he is providing what is wanted. In any case he trusts they are of interest to our readers generally, quite apart from their use for discussion.

Would a sufficient number of our Fellowship members or of our readers join a week's holiday or fortnight, in a Summer School arrangement at Blackpool or Hastings, Buxton, Great Hucklow, Guildford, Kinver, Great Yarmouth or Southend, if reasonable arrangements can be made? This can be done if not less than twelve names be given. Holiday combined with say, some morning or evening talks, and organised or go-as-you-please outings during the day, bringing members and other readers together in friendly association, would be a fine thing. This the Fellowship can arrange on moderate inclusive terms if a sufficient number can join for any one place, at any one time. All who would like it please write to the Fellowship Secretary.

A Faith for Young People that will Help and Guide.

Some months ago, in this Magazine of September last the tremendous importance of making sure that our young people shall be provided with a definite religious faith as a help and guide on their way through life, was emphasised in an article on the subject. It is now proposed to do this in the Magazine in the next study course covering the months of July to September. The whole will be issued later as a booklet for use in the Sunday School and Home. The course is entitled—"THE SCHOOL OF LIFE." The list of subjects is as follows:

1.—A Sure Foundation of Faith.
2.—Faith in God.
3.—Faith that God is our Father.
4.—Faith that we are all God's children.
5.—Faith in Human Nature.
6.—Faith that all Mankind are One.
7.—Faith in the Law of Duty.
8.—Faith that all are intended to be like God.
9.—Faith that God's Purpose cannot Fail.
10.—Faith that all things work together for good
11.—Faith that nothing happens in vain.
12.—Faith that all Truth is One.
13.—Faith in One Salvation for all.
14.—Faith in a never-ending Life.
15.—Faith in our Unity with God.

There will be one subject for every Sunday. Each will be simple enough for young people of twelve to fourteen years of age, and not too simple for their seniors. The Study Course may be used as a series of lessons for Sunday School classes. References to suggested Bible readings for each subject will be given. As a further help if needed, the book by the late Rev. John Wright, B.A., on "Denials and Beliefs of Unitarians" is recommended, or "Fifty Points in Favour of Unitarianism" by Rev. Alfred Hall, M.A.

The following is the Introduction to the course :—

THE SCHOOL OF LIFE.
INTRODUCTION.

Life is a school for the training and education of all mankind, in the ways of Truth and Righteousness. Everything that happens in human experience has its effect and contributes to that training. All things that we see and feel and hear are teaching something. Every human being is learning all the time wisely or unwisely, willingly or unwillingly, consciously or unconsciously. Joy and sorrow play their part. Difficulty puts us to the test. Our mistakes are our tutors. There is a Divine Schoolmaster superintending the process. He plans for our good. But like unruly pupils we do not always see that. We blunder on, fall into various kinds of error, and consequences bring their own correction. There is playtime, pleasure, enjoyment, and no lack of disappointment, suffering and sorrow. What a mixed discipline of sunshine and shadow, of light and dark it all is. It often seems a hard kind of schooling. We make it harder for each other. What can there be to carry us through to a satisfactory result? A Faith that it is not in vain. A Faith that can be a sure guide.

Yes,—a Faith! That in which one can put complete trust,—which is a sure reliance that can be depended upon as a certainty when all else may seem to fail and to give way beneath our feet. That is what all human beings need,—men, women and children. Blessed are they that have it, and still more blessed if they can impart it to others, — especially to the children who need such guidance to start them on their way. What follows is an attempt to supply that need.

(1) A SURE FOUNDATION OF FAITH.

Dear Readers :—

It is a grand thing to have the journey of life in front of you with all its agreeable surprises, its inspiring adventures, its difficulties and trials. And there is one very important matter which should be considered,—How shall I best succeed in acquitting myself satisfactorily as I take my way through life? To do that it is well to know why you have been sent into the world to take this journey, and Who has sent you, and why you should have a firm faith in the goodness of the sender. To know what your real business is, for which you are here, and to believe in it, is to have a good foundation of faith by which to live. If you start on the way with wrong ideas, it is like a man building a house on the sand, which cannot stand against any storm that may come, but falls crashing to the ground ; but if with true ideas, it is like building upon a rock which is a foundation that cannot fail.

The best way to secure that sure foundation of faith is, that you take care that anything you may come to believe, is really true. Whatever it is, do not believe it merely because you are told to do so, but make certain in your own mind, by your own thinking and careful inquiry, that it is really true, for if it is so then nothing can shake it or upset it, and it will be something you can rely upon in time of trial. So many people do believe things they are told without taking the trouble to think for themselves, just because other people believe it, or because the Church tells them they must believe it, or just because it is what their parents brought them up to believe ; and often the result is that later on in life they find it is untrue, and then they see that if only they had known the truth earlier they would have been saved from much trouble and needless suffering. Wrong ideas cause people to go the wrong ways, and to do wrong things. The mischief of false beliefs take a great deal of undoing.

Truth is the sure foundation on which to build, in which to trust. Therefore seek to know the Truth. Many things once believed by most people are no longer believed because more knowledge has proved them to be false. All sorts of old superstitions have gone, destroyed by a more thorough acquaintance with real facts. Opinions about astronomy, and the shape of the earth have changed in the same way, but all that is true stands sure. Free inquiry ; testing everything by the use of reason and common sense ; by comparing with the facts of everyday experience,—that is the way to get at the truth. And when you have got the truth you have firm and solid ground under your feet. The pioneers of freethought who have discovered truth for all mankind have often been persecuted and put to death because they dared to speak the truth they had found. You may know the names of some of them. They suffered for your sake, to make it easier for you to know the truth. Now everybody can freely seek the truth without any fear. Therefore, be earnest seekers of it. Sir Isaac Newton, a great discoverer said of himself that what he had done was only like picking up a few shells on the shore of the great ocean of truth yet to be explored.

The following Bible references for reading may help you :—Matt. 7, 7-27 ; "Why even of yourselves judge ye not what is right?" Luke 12.57 ; "Ye shall know the truth and the truth shall make you free," John 8.32 ; "Prove all things ; hold fast that which is good!" I. Thess. 5.21 ; "Let every man be fully persuaded (assured), in his own mind," Rom. 14, 5 ; "Believe not every spirit, but try the spirits whether they are of God," I. John, 4.1 ; Read also Romans, Chapter 14.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

SAY IT WITH ROSES.

Though she did not belong to any of the "kind-hearted" guilds, little Mollie was qualified to be a member of them all. Fairies of loving sympathy must have hovered about her cradle and touched her heart to tenderness with their magic wands. She was too gentle and thoughtful to be a Tom-boy, like some of her friends; but they all loved her for her sweetness. To Mummie and Daddie, she was "our little woman." And Mrs. Burns, who came on Tuesdays to do the washing, never tired of exclaiming, "Now, aint she old-fashioned? Bless her little heart!" Mollie was a motherly little person and her love went out to anyone in trouble; especially anyone who was ill or lame or poor.

Often and often, Mummie would protest, "Oh, Mollie, you will ruin me."

She didn't mean it, of course; really, she was delighted when her "little woman" ran in and said, "Please, Mummie, give me some coppers; there's such a poor man singing in the street, and he looks so hungry."

As a rule, Mollie found it quite easy to do little kind things; but, one day, she found herself up against a difficulty. What happened was this.

On her way to school, Mollie, occasionally, met a dear old lady being wheeled in a bath-chair. Always, the old lady returned Mollie's smile, and, always, was Mollie sorry that the poor lady could not walk. How she longed to tell her so.

But as the lady was dignified and evidently rich, Mollie was too shy to speak. This distressed the "little woman" very much, and, then, one day the difficulty vanished, and in the most lovely way.

She was out with Mummie, who was shopping, and there on a florist's window she read a curious message. It ran, "Say it with flowers."

"Oh Mummie," she cried, pointing, "What does that mean?"

"It means that flowers will say all sorts of nice things for you."

"How, Mummie?"

"Oh, with flowers, you can say 'Thank you,' or "I love you,' or 'many happy returns,' and lots and lots of loving things."

"But how do you say them?"

"You simply get a few flowers, the nicer the better, and give them, or send them, to the one you are thinking about."

"I see, Mummie," said Mollie, eagerly; "you mean if I send Grannie some wallflowers—she likes wallflowers—on her birthday, she would know that I was wishing her a happy birthday."

"Yes, that's it. Or if you gave some flowers to someone who had been kind to you, they would know that you were saying 'Thank you' in a very beautiful way."

"And could I say 'I am very sorry' with flowers, if I gave them to someone who was ill?"

"Of course; and they would understand perfectly."

All this was wonderful news to Mollie, and set beautiful thoughts singing in her heart.

And the very next day, she took some money out of her very own money box and went off to the florist's.

"I will say it with roses," she whispered to herself as she hurried along, and the words seemed to sound like poetry. She bought two lovely creamy roses and two deep red velvety ones, and their perfume was delicious.

How she trembled with happy excitement! Suddenly, she felt a pang of dismay. In her haste, it had not occurred to her that she had not the faintest idea when or where she would see the old lady; and, in a moment, her joy was changed to sadness.

Whatever should she do? What could she do? She was almost on the verge of tears, as she walked slowly towards home to tell Mummie all about it.

And, then, oh, joy! the sun shone again; for, coming through the park-gates was the old lady, looking more beautiful than ever—and more dignified; or so it seemed to Mollie, just then.

And now her troubles began afresh. She became so shy and nervous that she was tempted to run away. But she didn't run away.

What happened during the next few moments, she scarcely knew; but she seemed to awake out of a dream to find herself standing beside the bath-chair and hearing a wonderful voice.

"Are these lovely flowers for me, my dear?" the lady was saying.

Poor Mollie was too frightened to speak, so she just nodded her head; her cheeks burning like fire.

"How very, very kind and sweet of you; and I do love roses so much."

Still was poor Mollie tongue-tied.

"What is your name, dear?" asked the lady, pretending not to notice the "little woman's" embarrassment.

"Mollie," was the quiet reply.

"Then, Mollie, you must let me thank you with a kiss."

A few moments later, her heart fluttering like a little bird in a cage, Mollie was running home as fast as her little legs could carry her, to tell her proud Mummie how she had said it with roses

H.F.S.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
41, Oxford Road,
Bootle, Liverpool.

Dear Kiddlekins,—

Last month we had two wee stories written by two wee cousins. This month, we have quite a long story written by one of another pair of cousins who contribute to our corner. We have already printed several compositions from Jessie's pen, but I think the following is the sweetest little yarn she has done. Once again, thank you Jessie. Please send some more. Hoping you are all enjoying these bright sunny days.

With love to you all,

UNCLE FISHER.

THE STORY OF CHRYSANTHEMUM.

In the days of long ago, when fairies and witches had magic power, there lived in Japan, a beautiful girl named Chrysanthemum. She had little shiny black eyes, and fluffy black hair, and she always wore a bright yellow dress. She was a graceful dancer, a beautiful singer, and had many friends.

One day, as Chrysanthemum was sitting in her garden, all decked out with lovely yellow chrysanthemums, her chief friend, Lilac entered.

"Good afternoon Chrysanthemum," said Lilac.

Chrysanthemum also greeted Lilac, but not nearly so cordially, for she had noticed that Lilac was wearing a gorgeous new kimona of mauve satin, trimmed with green buds, and coloured figures, and a spark of jealousy flew to her heart.

Lilac spoke again. "Are you unwell dear?" she asked, placing her hand gently on her friend's shoulder.

"Oh! I'm all right," answered Chrysanthemum, rather angrily, "its only the heat of the day which makes me feel depressed!"

The two sat silent all the afternoon, and when Lilac went home, Chrysanthemum did not accompany her through the meadows, as was always her custom. The jealous one passed the night away in her garden, and stayed there all the next day, without eating any food. A week passed, and still she refused to move from her garden. One day, another friend, Orange Blossom, came to tell her that Lilac was to be married to a beautiful young man, named Florizel, and she also brought Chrysanthemum an invitation for the wedding. This news only increased her jealousy, and, refusing to accept the invitation, she sent Orange Blossom away. Every day, the little Jap. grew paler and thinner, and one day, as her friends, Lilac, Orange Blossom and Viola, came to see her, they found, not their maiden friend, but a tall, yellow Chrysanthemum.

The Japanese maiden had been changed into a Chrysanthemum, as a punishment for her jealousy.

JESSIE MOLYNEUX, Aged 12 years.

Nazarenes.

A PERSECUTED SECT.

Facts which have recently come to light suggest that a peculiarly barbarous form of persecution is being practised against the religious community known as Nazarenes in Yugo-Slavia. The Nazarenes, who number approximately 25,000 out of a population of 12,170,000 in Yugo-Slavia, are mainly of Hungarian origin and most of them live in the Banat District. Their faith precludes them from bearing arms or taking an oath, but they are willing to undertake non-combatant service.

Conscription rules in Yugo-Slavia and no provision is made for conscientious objection. The Nazarene community is not recognised by the present Government as a legal religious sect. Indeed, the competent military authority has stated with brutal frankness that Nazarenes are an undesirable group of people who refuse to do their patriotic duty and must be stamped out.

Hence it has become the deliberate policy of the Government to call up Nazarenes for military service and sentence them on refusal to long terms of imprisonment. Ten years is a common sentence.

After serving either the full or a shortened term of imprisonment, the unfortunate Nazarene is graciously "pardoned" and informed that by virtue of his "pardon" he again enters into his civil rights and therefore again becomes liable to be called upon to undertake his patriotic duty of service in the army. He is sent to the army once more, and on still refusing to bear arms is again sentenced to imprisonment.

The policy, apparently, is successively to imprison and pardon and then imprison again until either the spirit is broken or the victims reach the age when they are no longer of use to the army and are incapable of earning a livelihood.

In other words, for the Nazarene in Yugo-Slavia, to be true to his faith is to surrender for the remainder of his active life, his liberty and his chance of securing a livelihood. It says a great deal for the despised Nazarenes that even this prospect has not deterred thousands from refusing military service and suffering the consequences.

The Women's League.

At the North Shore Unitarian Church, Blackpool, Women's League members conducted the services on April 22nd, Mrs. Woodhouse, of Manchester, as preacher; Miss Hinchliffe and Mrs. M. S. Lancaster reading lessons, a ladies' choir leading the singing with Miss Simms and Miss Singleton as soloists—all carried through in a helpful and gratifying manner and much appreciated by good congregations.

The Birmingham District League spring meeting was held at Wolverhampton Unitarian Church, April 28th, with 60 members from 11 branches. Mrs. Holden conducted the service, and Mrs. Bradshaw, of Accrington, gave the address on "Religious Life and Fellowship."

The London District League Quarterly Meeting held at Wood Green Church, April 28th, began with devotional service conducted by Mrs Harold Bailey, D.Sc., whose address was on "Faith and Work." Mrs. W. R. Stevenson (President) conducted the business meeting after tea. There were 10 branches represented. Several members addressed the meeting, and Miss Gwendoline Buckler gave an address on "The International Labour Organisation of the League of Nations."

The Belfast Women's League held its meeting recently at Stanhope Street Mission. Miss Armstrong of the First Church was elected President, and Miss Eileen Andrews, of Comber, retiring President, was appointed secretary. After tea members of the Social Service Club presented a programme of elocutinary items.

At the meeting of the Ainsworth branch, May 9th, Mrs. Woodhouse, spoke on "Work among Girls."

A new branch has been formed at Park Lane Chapel, near Wigan at a meeting, May 9th, when Miss Johnstone, of Bury, spoke on "The Work of the Women's League." Forty members were enrolled.

National Unitarian Temperance Association.

Secretary: Mr. F. COLLECOTT, 75, Cann Hall Road, London, E. 11.

The Temperance Council of the Christian Churches have issued an 8-page tract entitled "Alcohol and Civic Life," as a record of an experiment concerning a Temperance Exhibition held in Liverpool in September, 1927, during Civic Week. A recently vacated cafe was lent by the Estates Committee of the City Corporation, situated in a prominent public thoroughfare. In this place were five tables on which were exhibited models illustrating the effects of alcohol on (1) The Human Body; (2) The Welfare of Children; (3) Housing; (4) Industry; (5) Domestic Economy. On the first floor windows passed by a constant stream of tramcars and foot-passengers, were pasted two dozen posters calling attention to the "Apathy of the People" and facts of a general nature. Panelled spaces of rooms inside were also filled with posters relating to features of the Exhibition. The street window displays attracted considerable attention, and they were changed almost daily giving recent reports and statistics illustrating the five points mentioned.

Exhibit (1) Alcohol and the Human Body, included models of the brain, heart, liver, etc., and a hospital ward, and posters giving figures from the Medical Officer of Health, showing that in Liverpool deaths from acute alcoholism had fallen to 5 in 1926 compared with 170 in 1903, and that by a great change in medical practice in London hospitals the amount of alcohol given to patients had fallen from 10 ozs. in 1900 to 1½ oz. in 1923; in provincial hospitals from 8 ozs. in 1900 to 1½ oz. in 1923; in Scottish hospitals, from 6 ozs. in 1900 to ¾ oz in 1923.

Exhibit (2) Alcohol and Child Welfare. Models of a baby weighing machine with baby doll, plaster figures of children, milk bottles, an empty cradle. Posters about child-life; facts stating that convictions for drunkenness of children under 16 years of age in Liverpool fell from 1,221 in 1897 to 1 in 1925, and none in 1926.

Exhibit (3) Alcohol and Housing. Liverpool's annual Drink Bill is £5,947,151. If purchasers of drink reduced their amount by one quarter it would be a saving of £1,500,000. Picture of slum public house; in small slum area nine public houses took yearly £30,000 as reported in 1922. City Council cannot proceed with housing scheme in that area yet on account of cost.

Exhibit (4) Alcohol and Industry. Models and pictures of men at work, sport, etc. Details of reduced efficiency, bad time-keeping, accidents, waste of food materials, productive and unproductive industries.

Exhibit (5) Alcohol and Domestic Economy,—showing the value of wise spending, of benefit to shopkeepers if money is diverted from the public house, if wastage of the high drink bill were reduced and the money used for articles of permanent value.

Literature was distributed, and reports, pamphlets, and books were on sale. Lectures and addresses were given by clergymen and doctors, and talks by other speakers. People listened eagerly while the effect of alcohol on the body was explained to them. One doctor said "the men were like children listening to a fairy story."

British League of Unitarian and Other Liberal Christian Women.

The Annual Meeting

will be held at ESSEX HALL, LONDON,

On Wednesday Evening, May 30th.

The OPENING SERVICE at 7.30 Conducted by Mrs. W. BLAKE ODGERS.

The BUSINESS MEETING to follow. The President, Miss RUTH NETTLEFOLD in the chair.

The Dulegates' Conference, Friday Morning, June 1st, atll o'clock.

Unitarian and Free Christian Peace Fellowship.

13th Annual Meeting at Essex Hall, London,

Friday, June 1st, at 5-30 p.m.

President: Rev. SIDNEY SPENCER, B.A.

PUBLIC MEETING at 6-30 p.m.

Speaker : Mr. WILLIAM MELLOR

(Editor of The Daily Herald)-

Subject: "THE PRESS AND THE PROMOTION OF INTERNATIONAL PEACE."

Hon. Sec:: Rev. WALTER M. LCNG.

National Unitarian Temperance Association

You are cordially invited to attend the

35TH ANNUAL MEETING

At ESSEX HALL, ESSEX STREET, STRAND, W.C 2, on FRIDAY, JUNE 1st, 1928.

BUSINESS 3 p.m. - TEA, 5 p.m.

N.B.—Nominations for the Committee must be in the hands of the Secretary not later than May 26th. It is important that the consent of the member nominated should be first obtained.

F. COLLECOTT (Sec.),
75, Cann Hall Road, London, E. 11.

Unitarian College, Manchester.

THE ANNUAL PUBLIC EXAMINATION of the Students of the Unitarian College will be held at SUMMERVILLE, Victoria Park, Manchester, on TUESDAY, JULY 3rd, at 2.15 p.m. The VISITOR'S ADDRESS will be delivered by the Rev. Arthur W. Fox. M.A., on "The Intellectual and Emotional in Preaching," at 4 o'clock in the Library. Chairman: F. W. Monks, Esq., J.P., the President of the College. Prizes and Certificates will be distributed. Tea at 5.30.

THE VALEDICTORY SERVICE will be held at Cross Street Chapel at 7.30, and will be conducted by the Rev. W. Lawrence Schrœder, M.A., Minister of Mill Hill Chapel, Leeds. Music by the Choir of the Sale Unitarian Church.

The attendance of all friends of the College is earnestly invited.

For the Committee,
EDWIN OLIVER.
PRIESTLEY PHILLIPS, M.A. } Hon. Secs.

Provincial Assembly of Presbyterian and Unitarian Ministers & Congregations of Lancashire and Cheshire.

THE ANNUAL MEETING will be held at CHOWBENT, on WEDNESDAY, JUNE 13th, 1928. Service in the Chapel at 11 a.m. Preacher, Rev. W. T. Bushrod, M.A., Supporter, Rev. L. Redfern, M.A., B.D. Collection. Lunch in the School 12.30 and 1.15, 2/-. Business Meeting in the Formby Hall, 2 to 4 p.m., the Rev. C. M. Wright, M.A., President, in the chair. Tea in the School, 4.15 and 5 p.m., 1/-. Public Meeting in the School 6 to 7.30 p.m., R. Greenhalgh, Esq., J.P., of Chowbent, in the chair. Addresses by Miss I. Palphreyman, of Liverpool; A. Pilling, Esq., J.P., of Bolton; and the Rev. A. Golland, M.A., of Liverpool.

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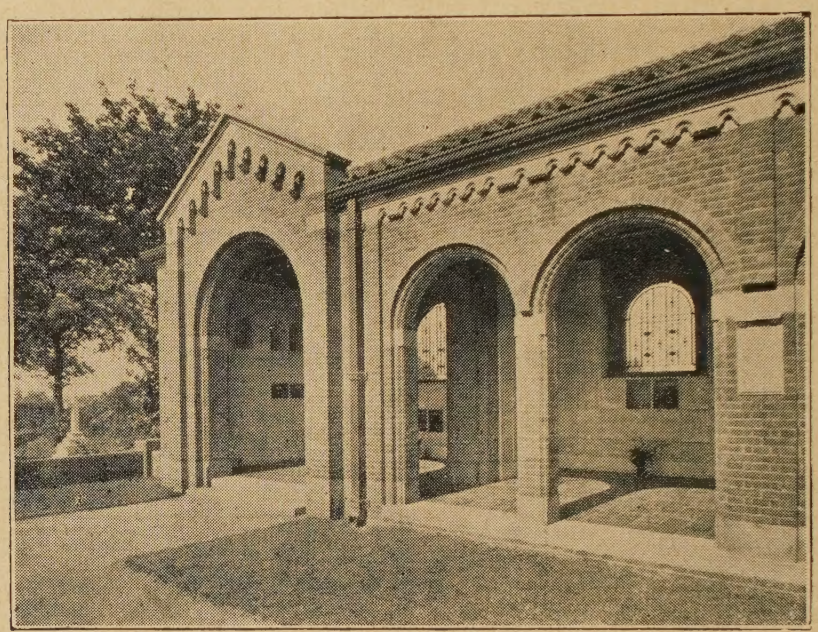

Colonnade with Columbaria—Garden of Remembrance.

"Our Chief Relic of Barbarism—The Burial of the Dead. A Plea to the Churches."

Under the above heading appeared in the *Portsmouth Evening News* of March 7, 1922, an article by J.A.R. Appended are extracts from that article. They are commended to your thoughtful consideration.

"At death the spirit enters another world and casts off the material body as useless. Now, it is a Divine law that the dead body must not be, and cannot be, preserved. . . . . To resist, therefore, the Divine law is not only wrong—it is an insult to God.

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